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589 as far as selling all that one possesses, one's lands, houses, and ani-
 183 mals, and will live in indigence; at the death of the parents, the elder married sons, in the case where the possessions are about to be divided up, must, before all else, put aside the sums required for the marriage of the younger unmarried sons; the parents, at the approach of death, will feel the greatest relief in the fact that they have gotten all their sons married. In order to permit the poor to marry, recourse is had to all kinds of contrivances, which very often are only imposed by reason of their primordial goal, which is that of marriage, and which scorn many obligations which in "justice" would seem, at the least, to have to be taken into greater consideration. One will find decisions which will appear unjust, but when one studies this mental attitude, which gives proportion to everything, one will understand that among the T'ou-jen the other principles yield to it and are sacrificed.

554 Marriage, for the T'ou-jen people, is the great affair in life,
 581 obligatory above all else. One is no longer an honorable man when one is not married; this is because they believe that man has the duty to live according to natural law, that is, to marry and procreate children.

623 One day one of my catechists was invited to sit with the elders
 627 of the village to judge the case of a penniless young man who had
 689 run off with a girl of good rank. They had been brought back after
 588 an escapade of three years, with a child born during the flight.

The young man was on his knees, his hands tied behind his back, imploring the clemency of the judges and of the whole assembled village. /7/ Despairing, he was saying, of ever being able to marry because of his extreme poverty, he had believed it permissible to act in this way, in order to be able to do his duty and marry. "I have been unjust toward the girl's parents, but I submit myself in advance to make all the reparations possible that will be required of me...." The girl also cries for mercy: "I could have hoped for a better match," she admits, "but I followed this young man to be gracious; without me, he would never have been able to marry...."

681 After an important palaver the offending couple was punished, and the judges found a way to indemnify the injured family and to legalize this union.